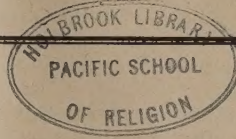


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California



FEBRUARY 7, 1957



Bricks from the recently demolished South Hall, a residence building on the campus of Wilmington College, are carried from the campus to Sabina, Ohio, where Friends will use them to build an addition to their Meeting House. Left to right are Eugene Cramer, Jack Ferguson, Judy Bentley, William Zurfine and Harold Tollefson, minister of the Meeting. Story on page 44 (Friendly Fellowship.)

Impressions at Barpali

Sumner and Lela Mills

If I Were White...

John Washington

Life is Cruciform

An Editorial

The Will of God for Friends

Seth B. Hinshaw

The Will of God for Friends

For the past two and one half centuries the rate of growth in the Society of Friends has not kept pace with the natural increase of Friends families. In a recent year one rather large Quarterly Meeting for example reported a net gain of only one member. In thus failing to grow numerically, we are first of all losing our own boys and girls! The problems of growth and decline become personal matters for us, involving our own family circles.

All of us sometimes comfort ourselves with these statements: "Quality is more important than quantity;" "We are not primarily interested in numbers;" "Figures and statistics are unimportant;" "Friends do not proselyte."

The will of God is basic and essential to all life and growth. There is no point in talking about life and growth in the Society of Friends unless God wills to give the increase; unless God, who is the author and creator of all life, wills to breathe into us the breath of life, and send us forth to do His bidding.

Is it the will of God that the Society of Friends should grow?—Remain small?—Decline? Should Friends consciously and deliberately avoid bigness?

A few weeks ago I visited the spot where a thriving Friends Meeting once stood. The Meeting had declined and died; the building had fallen down and decayed. The cemetery was overgrown and desolate. Why did that meeting die? Was it part of God's plan to keep the Society small. Or were other factors involved?

Recently I sat in a small Meeting of Friends in a growing city. The average age of those present was well above the half-century mark. On the streets and alleys round about one could hear children playing, children who were perhaps receiving no religious instruction whatsoever, children from homes which the Meeting had made no effort to reach. Was this too a part of God's plan to keep the Society of Friends small? Or were other factors involved? If we are small because God wills it so, then we should be content. But if we are small contrary to the will of God, and because of our own shortcomings, then indeed we should be deeply concerned.

What is our specific task in the world? In all honesty we must confess that we have been a bit vague

and uncertain about it. Ask the average Quaker what the specific mission of the Society of Friends is, and most likely he will be unable to give a satisfactory answer.

It may not be easy to see precisely what contribution we should be making to our day. Nevertheless, we must seek until we find, and knock until it is opened unto us. Our chief responsibility is to ascertain what God would have us do, and then to make ourselves available and acceptable for this service. The power and love of God is seeking open channels through which it can flow. To become such a channel is the primary and basic condition of our continued existence.

Seth B. Hinshaw

* * *

"The Will of God for Friends" is an excerpt from the pamphlet *Factors Affecting the Life and Growth of Friends Meetings*, by Seth B. Hinshaw, printed and distributed without charge by the National Conference of Quaker Men. Copies may be secured from Yearly Meeting Superintendents or Secretaries.

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Editorials . . .

Rethinking Our Finances

The "short year," April-December, has ended with the highest income in the history of the Five Years Meeting, both as to the amount and also in the percentage raised of the budgetary goal. This does not mean that all needs were met or that the Five Years Meeting is in a state of prosperity. Far from it!

As we move from the nine-months interim budget to the new fiscal year of 1957 there is reason for feeling that a new and permanent level of service is possible if—if the rise in support continues. Basically it is not the setting of goals or the making of budgets, necessary as they are, that determine support of the Church. The Church always needs, often desperately needs, more money and the reaching of a financial goal is not necessarily a mark of success, for goals are nearly always lower than needs.

A New Plan

There is a new accent, a new pattern of Church financing coming into our present day stewardship habits. This new approach assumes that how much one gives to his church depends not on what his rightful percentage of the budget may be, but on what the Lord wants him to give for the all but boundless opportunities of the Church in today's world. Once the membership opens their hearts and pocket books to those needs new goals, beyond any now existing in a local community, can be set. The goal follows the giving, for it is not basically the limited budgetary goals but limited response to the call of God that cripples the Church.

In some denominations this new approach has been made with outstanding success, and the income has been doubled or even tripled, with a great new level of spiritual prosperity marking their service to the local community and to the work of the Church at large.

One local Meeting in the Five Years Meeting, using some professional help along with their own man-woman-power, is starting on such a new program of presenting their work to their members. This Meeting will be watched by others as they break new sod in stewardship practice. Our need is not alone for more money in missionary and other outreach of the Five Years Meeting, but in almost every case, a higher level of operation in the local Meeting, in pastor's salaries, adequate staff in some Meetings and support for an expanded service to the Community. The local Meeting, the Yearly Meeting and the Five Years Meeting must rise together if we finally rise at all. Then the Society of Friends in the world will also feel the spiritual impact and together we shall rise toward the level of those in the train of the prophets who, following Christ, declared that "with God all things are possible." We have yet to see the Church on earth demonstrating the faith which her words proclaim. The measure of our loyalty to Christ will be in our support of His work on earth!

How Many "Wants" Do We Need?

An American business man, after visiting several countries, examining their industrial and commercial life and studying their economic potential, has remarked that what they need is more "wants" leading to a wider range of consumer goods. This, he is certain, would create more diverse industries, throw more goods into the market, produce more jobs and lift their level of well-being. He sees an accelerated economic pace as the answer to their financial ills.

We cannot here analyze his idea from the viewpoint of economic principles, but it raises some interesting questions about life itself—our sense of values, our happiness and our physical well-being. In what sense do the satisfactions of life depend upon our material possessions? In what measure does material prosperity rest upon our sense of values? The interplay of economic and spiritual welfare is subtle, but real. Has the increase of our "wants" helped to bring about a better, higher level of life satisfactions?

The changing of our material "wants," even their increase, is not necessarily bad. The good earth is here, not to lie unused, unenjoyed. To live is to use it in an increasing abundance. If the vast potential was given us by the Creator, does He not rejoice with us in its use?

It is not its use, but its misuse that is wrong. Our wants are not in themselves bad, nor are our needs absolute, but relative to our age. The luxuries of yesterday are often our necessities today. It is in one's good purpose and in the sharing of earth's bounties that the "simple life" is to be found, certainly not in poverty, nor necessarily in severely limited possessions.

Let there be more if at the same time they are better "wants," based on a right sense of values. If that is a spiritually sound principle to follow it is also economically sound. What every nation needs is *better* wants!

Life is Cruciform

Whoever would save his life will lose it; and whoever loses his life for my sake will save it.

Life often presents seeming contradictions. These are reflected in the Christian gospel—except a grain of wheat dies it cannot live; *come to me, go ye into all the world*; bear ye one another's burdens, everyone shall bear his own burden; give yourself, save yourself. Where these opposites cross each other—at these intersections of thought lie the greatest values. They call for thought, and thinking is not easy. It is much simpler to accept a half-truth, make a dogma of it and be, for the time, comfortable.

"Life is too short" said a certain young man who is wasting his years, "I'm going to get all I can out of it." His friends know that he is not finding life. Not until he finds and follows that strange opposite, "give your life," will he find it. Even in giving one's life the motive must be right—*giving in order to get* does not bring life. It is only love, and giving *because* one loves, that can bring joy in life. The young man who declares

his love for a young woman may say, "I love you," though really feeling, "I want you, because I love myself." It is when love is unalloyed by self-seeking that the self comes into its own. Contradictory though it may seem, he who gives his life will save it, but he

who would save his life will lose it.

These two ideas meet, forming a cross at whose intersection love is revealed and life is found, for life truly faced and thoughtfully discerned is cruciform.

E. T. E.

Walking In Another's Shoes

If I Were White. . .

By John Washington

February has come to be the time when Brotherhood has been especially emphasized among many of the churches of America. Race Relations Sunday has been established by the National Council of Churches this year on February 10 and at that time churches are asked to confront the problem of conquering segregation and to speed the day when men recognize we "are all one in Christ Jesus."

The following article was clipped and sent to us by Arthold Latham, an Iowa friend who is serving as a missionary in Jamaica, with the comment that he would like to see it reprinted in *The American Friend* as one of the best articles of its kind. The article first appeared in the *Church of God Missions* magazine.

When I was first asked to write this article, I leaped for joy. And with a sigh I thought to myself, "This is it! This is the chance I've always wanted." For in that brief moment I thought of the hundreds of opinions and ideas that had long since burned within me and were begging for an outlet, for some practical avenue of expression. So without hesitation I accepted, thinking this would be one of the simplest tasks of my lifetime.

But something strange has happened to me since then, something I am far more anxious to tell you about, than to say what I might do if I were white. You see, it is easy to say, "If I were in another's stead I would do thus and so." But it is a shocking experience really to try to think as he thinks, to feel as he feels, to understand as he understands.

After trying it, I am persuaded to believe that if every Negro and every white, every Catholic and every Protestant, every native and every foreigner would picture him-

self in the shoes of his opposite brother the world would, at that moment, be transformed into a vastly different and far more pleasant place. I venture further to say that I do not believe anyone could honestly do this and not be changed. And I rather hope you doubt my words; I hope you doubt them just enough to try it.

At the Anderson Camp Meeting this year I heard our home missionary, J. Horace Germany, make this statement while speaking at an interracial banquet: "I thought I knew what it is like to be a Mississippi Negro farmer. I was born and reared there. I spent twenty-three years there as a young man, and I went back after graduation from Anderson College and pastored a church there for several years. But until I said, 'I'll join their ranks; I want to know from my own experience, I want to see with my own eyes'—until then I didn't know a thing about how they feel."

Only now am I beginning to understand what he meant: if you really want to know people you must live with them.

MY CHRISTIAN RESPONSE

Therefore, I must ask that you keep these two things in mind as you read: First, although I have very definite convictions about the matter and believe vehemently in the things I am going to say, I have never really sat where you sit; I have probably never experienced your deepest feelings. So I can only speculate. Second, this discussion is limited to what I believe would be my Christian response to situations — if I were white.

If I were white I would seek first of all to find out what this ominous, much-talked-about creature called the Negro really is. In doing so I

would lay aside every story, both good and bad, that I had ever heard about him and conduct a personal investigation for the facts. I would probably begin in the public library.

There I would pull from the shelves a book by Benjamin Brawley entitled, *Negro Builders and Heroes*, which contains a rather complete and exact history of this dark man from the time the first slave ship left the shores of Africa in 1562, up to the year 1937.

WHAT THE NEGRO IS

Next I would like to browse through Ravford W. Logan's book, *What the Negro Wants*, and learn a little of his hopes and aspirations. Then I would try Ben Richardson's *Great American Negroes*, to discover what achievements they have won for themselves and what contributions they have made to the society in which they live.

Then I would want to know something of their religion, art, music, literature, and drama as they are recorded in another of Ben Brawley's books, *The Negro Genius*. In conclusion I would not miss Walter White's new book, *How Far the Promised Land*, to find out just where the Negro stands today, and to get a twentieth-century view of this so-called "racial problem."

For the most important part of my investigation I would want to meet the Negro himself. I would want to see him in his natural habitat, to observe his ways and try to learn something of his thoughts and actions.

Believing that God "created all men equal" I would expect to find him with hopes and aspirations very much like my own, wanting food when he is hungry, shelter when he is cold, and the understanding and respect of his fellows. I would try to sense his natural reluctance to being thought of as a poor, unfortunate soul who might never be of any value, who would be now and forever lost if I did not, out of the bigness of my heart, lend him a helping hand. I would rather try to see his deep craving

to stand on his own feet, and by whatever merits he possesses earn his right to be.

I would expect to find him with dreams of the cute little bungalow in a quiet community to which he could go after a hard day's work and find his family waiting with a warm, "Welcome home."

I would not expect him to be immune to any of the vices that afflict mankind. When he has set his sail to ill winds, when he is filthy and ungodly, when he retaliates to hatred with hatred, when he fills the gutters with lives made wretched and worthless by sin, I would know it is because of his humanity and not because of his race. And at such times I would realize that what he needs most is not my scoffs and scorns, but my understanding and help. For I might act the same if I were subjected to the same circumstances.

I would try to see his children as I see my own—full of life and energy and wanting only the chance to develop naturally. I would try to see his children capable of all kinds of greatness—potential scientists, politicians, educators, ministers, presidents. Yes, these are the things I would try to do if I sat where you sit—if I were white.

Yet, this is not quite all. One thing remains: I would realize that the Negro of my day has a particular problem involving many factors. Some of these I would know myself powerless to correct as an individual, but others I would know would never be corrected without my individual efforts. I would know that I could not move the mountain of race conflict alone, but I would not cross over it without moving my little stone. And if everybody took just one little stone, soon the mountain would be no more.

Now you are probably wondering why I wrote this way, why I said the things I did. Maybe you are saying to yourself, "If I were he I would have done it differently." If that is the way you feel, let me put the question to you, If you really felt as I feel, thought as I think, understood as I understand, would you?

O God, who lovest every nation upon earth, and hast endowed each with special gifts so that each is thy chosen people, we thank thee that there is so much which is good and great in our national inheritance. We ask thy forgiveness because we have so often failed to

PLAIN SPEECH

Religion and Politics

The eyes of the nation have rightfully been focussed recently on the inaugural exercise in Washington. This is not surprising, in view of the fact that the decisions and policies of the chief executive influence so deeply the lives and fortunes of the millions of citizens. It is easy to see why the person who is elected to this high office feels an almost overwhelming responsibility. This is what led President Eisenhower to open his first inauguration with his own spontaneous prayer as it has led him to various forthright statements of religious faith in the four crucial years which have intervened. Perhaps this is one of the reasons for his leadership of the modern peace movement.

To a degree which we had not known for years, we now have, in our country, a keen sense of the close relationship between religion and politics. We see that political life, far from being something incompatible with a living faith, is something which becomes a necessary expression of that faith. This recognition is by no means limited to one political party, even though the President has been the most consistent spokesman for the idea. For example, the conception is eloquently expressed by Mervin Coad, the first Democrat elected to Congress from Iowa since 1940.

Mr. Coad, elected to represent Iowa's Sixth District, has

been pastor of the Central Christian Church of Boone, and is the first pastor ever to represent his state in Congress. At the heart of this young man's political philosophy is the following:

"Surely God is as much concerned with the family as with the church, and He is as much concerned with economic and political affairs as He is with family relations for they are all separate parts of the integrated whole.

"Hence the conscientious Christian should be profoundly concerned with the affairs of human endeavor and with man's effort to organize a just and honorable society through political action."

There is no group of Christians to whom this philosophy should be more persuasive than Quakers, because our major tradition has always been that of the integration of inner and outer life. It seems likely that within a few years we may have a far larger number of convinced Friends who have the courage to seek elected office. This is likely to take place as the last vestiges of our quietistic period fade away. We have been slow to complete this development, slower than we have realized.

What we seek is a situation in which politics is increasingly undertaken as a ministry. We believe in the separation of church and state, but this need not mean the separation of religion and state. Indeed, these dare not be separated if the basis of our democracy is to be maintained.

D. E. T.

use thy glory, and have mistaken self-interest, self-righteousness, and a will to dominate for patriotism.

We pray thee to keep us true to all that is best in our history, and to purge our realm of all that dishonors thee within our own borders and in our relations with other members of thy human family. Clear our vision and empower our wills so that we may be able to make of this earthly kingdom a Colony of Heaven.

Edith R. Richards

The Quaker Pastorate

The 1956 Quaker Lecture of Indiana Yearly Meeting, "The Quaker Pastorate," by Lorton Heusel, has been reprinted in its booklet form. An excerpt from the Lecture, entitled "Prophet Vs. Pastor," appeared in this journal for January 10. The Lecture is available from the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana, at 25 cents a copy.

Impressions at Barpali

This is the fourth letter from Sumner and Lela Mills as they circle the globe visiting mission fields and American Friends Service Committee centers in the company of Clarence and Lilly Pickett.

There is a great stirring in this ancient land of India as the patterns of past centuries begin to change under the stimulus of independence and the impact of the industrial revolution. The State of Orissa, in southeast India, is rich in resources but one of the least developed sections. Here at the village of Barpali, the American Friends Service Committee, in cooperation with the Indian Government, has a pilot project now touching thirty-six villages in the area, after five years of hard work.

At the present time there is an American staff of eleven with able Indian co-workers. Matt and Mary Thomson from Minneapolis, Kermit and Mary Whitehead from Iowa, Ralph and Polly Victor from Seattle, David and Mivoki Bassett from Pennsylvania, Dwight and Lavonne Platt from Kansas and Roy Rosedale from California form a strong and well balanced team. Ralph Victor and both the Bassetts are medical doctors and the others have special skills and experience.

Every morning before breakfast staff members gather on an open porch for a time of worship and meditation, in which a few Indians from the community share.

A very fine relationship with the community has developed over the years and we were deeply impressed by the friendliness of the villagers as we visited their clean, well-kept homes. Indeed, everywhere we have been treated with kindness and hospitality. The Indian people possess an innate dignity and a quality of courtesy which often makes one from America feel humble and uncouth. We may bring technical assistance to the people of Asia but they have a contribution to make to our culture, fully as important.

The village development program is carried out largely through twelve trained Indian extension workers, visual aids, demonstrations and every possible device to encourage people to cooperate and help themselves. Medical clinics, school feeding, new sanitary wells and latrines, demonstration gardens, cattle and poultry improvement and weaver cooperatives are

the chief activities. All of this fits into the country wide program of the second great Five Year Plan through which the Indian Government hopes to reach, eventually, every village in India.

Medical Services: There are a few scattered doctors in the area and a few shop keepers dispense drugs but little service for the hundreds who now visit the clinics set up by the unit. The constant effort is to improve the level of health without engaging in the general practice of medicine.

There is a daily opportunity to stress sanitation, child care, better diet and preventive measures. With great gentleness the doctors try to dispense education more than drugs although the patients have great faith in injections and some insist on the needle, no matter the nature of the ailment. Tuberculosis and malaria are especially prevalent and we saw a few cases of leprosy. Frequently families come as far as forty miles in their ox carts and camp on the vil-

lage public lands around the clinic while receiving extended treatment.

Barpali Weavers: Weaving in cotton and silk is an ancient art in this village but never an organized craft until the A.F.S.C. unit organized a simple cooperative to enable the weavers to buy their supplies at a saving and sell their products in a wider market. Now the village weavers have their own organization, an adequate working fund in the treasury and have improved and standardized their work so that Barpali weaving is well known in the craft shops of Indian cities, with some being exported to America.

The men do the weaving while the women wash, dye, spin and tie the threads. Men sit on the dirt floors with their feet in a small pit under the home made looms.

Beautiful patterns are turned out with color fast chemical dyes replacing the native vegetable dyes. Saris, drapes, table-clothes and mats, scarves and skirt lengths are the principal items woven.

Agriculture: Nearly every garden vegetable will flourish in Orissa during the dry winter months if water is available for irrigation. Thus the large demonstration garden maintained by the A.F.S.C. unit has a double function; demonstrating to the numerous visitors how to have a much better food supply and providing the staff with produce. Improved seeds are distributed and nearly every village has a similar demonstration garden planted by the trained village worker or the children in the school. Many of the gardens heretofore, where there were gardens at all, have grown tobacco with relatively few vegetables.

With the completion of the great Hirakud dam, most of this region will come under irrigation, as well as electric power, and the Indian government maintains an experimental farm nearby, testing varieties of rice, wheat, grain sorghums, cotton and sugar cane. The agriculture of the region will be transformed with the coming of water and power. Already a sugar mill is planned for the area. Some experts are bold enough to predict that in a few years real famines will be a thing of the past in India.

If Friends can have even a small part in the realization of this aim; the work at Barpali will have been abundantly worthwhile.

Sumner and Lela Mills



One Great Hour of Sharing

United Appeal for Relief and Reconstruction
March 31, 1957

As you have done it unto one of the least of these my brethren, you have done it unto me.

One Great Hour of Sharing will be observed this year for the ninth time. This annual observance is the principal effort of the United Appeal for Relief and Reconstruction, sponsored by Church World Service. The Five Years Meeting of Friends as one of the thirty-five denominations represented in Church World Service, should be on the alert for this great united effort. Some meetings will want to cooperate directly with the nation-wide program. Other's may wish to use this time to emphasize Quaker relief work through the American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Penna. Whatever avenue of giving we use, let us unite with other Christians in the spirit and reality of sharing.

Friends Meet in Baltimore

The annual meeting of the American Section of the Friends World Committee was entertained by Baltimore Friends, January 11-13. Eighty-eight out of town guests were registered, and local Friends participating brought the attendance at meetings to a range of 100 to 160, a considerable increase over a year ago. Attenders represented England, France, Austria, Sweden and Japan. Yearly Meetings and came from Iowa, Michigan, Indiana, Ohio, North Carolina, New York, Connecticut and Rhode Island and nearer states.

The Friday program dealing with the international scene began with Brenda Bailey, hostess of Quaker House in New York, reviewing the strenuous program at the United Nations during recent months. William Barton, new Secretary of the Friends Service Council, London, was present to speak of his four years work in east-west relations in Vienna and of the crisis in recent weeks. Despite the false moral philosophy of the Communist regime, we must try to maintain channels of communication in the hope of having some ameliorating influence, he said. There is ferment among the Russian satellites. The whole situation is a moral challenge and a test to the Friends Peace Testimony.

Duncan Wood, Director of the Friends Center in Geneva, Switzerland, told of the violent reaction of the Swiss to the Hungarian situation. They were on the point of reducing their armaments when the explosion came. Now they are talking of increasing armaments. The peace testimony is relevant at this time because (1) many people have been impressed by the recent peace making achievements of the U.N., (2) the experiments with small wars have not been encouraging and many realize that such wars may touch off a major conflict.

Louis W. Schneider, Secretary of the Foreign Service Section of the American Friends Service Committee, reported on the relief of Hungarian refugees, giving a graphic first-hand account which drew the listeners close to this enormous problem.

Henry J. Cadbury presented the role of the pacifist during times of stress using the title, "Religious Pacifism—A Realistic View."

The meetings on Saturday dealt with organizational matters. The sub-committees dealing with Pub-

lications, Intervisitation, New Meetings, Wider Quaker Fellowship and Finance met in the afternoon. There was also a meeting of the Executive Committee. This is the year that the Committee celebrates its twentieth birthday and regional anniversary dinners are planned.

The evening was devoted to talks by Blanche W. Shaffer on Publications, Ralph A. Rose on the Friends World News, Emma Cadbury on the Wider Quaker Fellowship, and Marguerite Czarnecki of France Yearly Meeting on "The World Family of Friends Looks Ahead." She said the Friends World Committee is only a tool by means of which life may better circulate between Yearly Meetings regardless of their size, tradition or resources, and also a tool by which that life may express itself. The common motto is "Make it your aim to promote the cause of truth and righteousness and to spread the Kingdom of God at home and abroad."

James F. Walker

A Glimpse of Concerned Congressmen

Paul B. Johnson, who for five of the last seven years has been in the Middle East as a volunteer overseas staff member of the American Friends Service Committee, had an unusual experience on January 15 when he testified for the Friends Committee on National Legislation before the House Committee on Foreign Affairs in Washington, D. C. The experience was unusual because of the number of members of the committee present (those who testify as non-governmental witnesses often are heard by only one or two committee members.) It was also unusual because of the high level interchange of views and even because of the religious spirit frequently evident in the interchange.

Paul Johnson was testifying against House Joint Resolution 117, the legislation to give the President the authorization he requested to use American military forces, if necessary, and provide economic and military assistance in the "general area of the Middle East."

Of the thirty-two members of the House Committee on Foreign Affairs, fourteen were present when Paul Johnson spoke. They had, within the past week heard testimony from such public figures as Secretary of State Dulles.

The legislators were concerned

about this new proposal. They were willing to examine the many implications of such broad grant of authority to the President. Some seemed irritated by the urgency with which the proposal was presented. Others were puzzled by what they were being asked to do.

Paul Johnson's testimony revealed both his knowledge of the area of the Middle East and his religious concern that an answer to the tensions there must be found. The Congressmen listened attentively, asked questions for almost two hours, then at the end of the formal hearing five of the newer members of the committee gathered around him for a sort of "bull session" to ask further questions and express appreciation for his views.

There was the usual mention by one or more members that he had Quaker forebears. It is customary, when someone testifies for the Friends Committee on National Legislation before a committee, to have some members tell how much they respect Quakers and how their great aunt or grandmother was a Quaker. Often such comment is somewhat ritualistic. But not so this Tuesday afternoon. Several members spoke their own deep religious conviction that arms races lead to war, that man must find a solution to tension.

But then came the crowning question: How would you vote if you were in my place?

How, indeed, would you and I vote if we were Congressmen? It is easy to stand outside of Congress and say what we think they should do. It is another matter to be in a position of responsibility and be urged by the President to vote for a resolution because "the occasion has come for us to manifest again our national unity in support of freedom . . . We seek not violence put peace." Still imagining ourselves as Congressmen, we respect the President and his desire for peace. But we question this method, and our consciences ask: Will passing this resolution contribute to "a world peace based on justice?"

That many Congressmen are troubled by developments in the Middle East and elsewhere is evident. That they yearn for a way out of crisis situations, peace by containment, and reliance on threats of massive retaliation as a way to peace is equally clear. Can they find a better way? Can you and I help them to do so?

Warren Griffiths

The Peace Testimony (continued)

So many letters have been received in response to the Plain Speech column on "The Peace Testimony" by Elton Trueblood in the November 15 issue of this journal that we have had to shorten drastically the letters appearing here. Excerpts from other letters already received will appear in our Feb. 21 issue and then the correspondence will be considered closed.

* * *

On reading the column "Plain Speech," . . . I felt conscious of a sense of ambiguity in what was said about the Peace Testimony . . . To argue that the stockpiling of H bombs may act as a deterrent to war is a position I can understand, though it is so closely allied to the exploded idea "if you want peace, prepare for war" as to make me doubt its validity. However that may be, I feel no doubt whatever that the interests of truth are not promoted by the implication that George Fox, if alive today, would support stockpiling of bombs as a means of taking away the occasion of war. What has the spirit of fear created by H bombs in common with that spirit and life and power of Christ which casteth out all fear and creates a situation which takes away the occasion for H bombs and every other kind of carnal weapon? . . .

Robert Davis, Chairman
London Yearly Meeting
Friends Peace Committee

* * *

I think the error in Elton Trueblood's logic is to be found in his statement that the "men in the Kremlin . . . are utterly undeterred by moral considerations." I do not believe that anyone is so "utterly undeterred." I think that is what George Fox meant when he spoke of "that of God in every man . . ." Our own past history has shown the effect of (moral considerations). In our early days Negro slavery was accepted and the native Indians were mistreated and frequently massacred . . . Is there not the possibility that the Russian people, and even the men in the Kremlin, may be influenced as we have been? To assert that *any* man is absolutely uninfluenced by moral considerations is to deny the power of God.

Roy J. Clampitt
Des Moines, Iowa

* * *

It is plain speech, indeed, that says a sincere peacemaker "will not try to undermine the deterrent power of the West." If this means that a person who does try to undermine it is not sincere about peace-making, then no room is left for other leadings of the spirit . . .

If enough people will accept suffering while actively resisting evil, rather than inflicting suffering, then peace will come to stay . . .

Francis D. Hole

Madison, Wisconsin

* * *

D.E.T.'s Plain Speech deserves more friendly consideration than it has so far been accorded. The Quaker Peace Testimony as defined by D.E.T. speaks clearly to my condition and others with whom I have spoken. It is the first realistic and Christian Quaker message I have seen in print on this concern. The persons who disagreed with this editorial are well spoken and entitled to their opinion, as we all are.

Dick Anderson
Seattle, Washington

* * *

I should like to commend D.E.T. for this thought provoking "Plain Speech" of Nov. 15. Perhaps it has accomplished what he intended. It has stirred up our thinking on the meaning of our Quaker peace testimony in "modern terms."

. . . Friends, beware that we do not think more of our ancient, treasured customs and traditions than we do of the needs of a sin sick and rapidly changing world.

Ashton M. Otis
Whittier, California

* * *

. . . If the leadership of our Society of Friends has given up our trust in a way of life to take away the occasion of wars and the testimonies of the years of the past . . . then I am disturbed . . . Harold Chance has said that in his travels he has yet to find anyone who wishes Quakers to give up their peace testimony. May we recapture some of the integrity of spirit that has gone with the passing of the plain language.

Elizabeth Ferris Mills
Straughn, Indiana

* * *

. . . Each person must work out his own decision with much prayer and soul searching and we must respect that decision. But it would be unfortunate indeed if we allowed the personal position of any Friend, however respected and however prominent, to appear to

the world as the Quaker position. The strength of the society of Friends is in the gathered meeting—through which the Spirit, however dimly we discern it, speaks more authentically than through any individual. The position of gathered meetings of Friends has consistently been the repudiation of all wars and preparations for wars.

Howard L. Harris
Ann Arbor, Michigan

* * *

The abiding hope in my life in our barbarous age, from which no country can take exception, stems from my faith in God and the Quaker approach to holy principles . . . There is not one reference in George Fox's writings that he would compromise on war and evil . . .

Erna Lowenberg
Chicago, Illinois

* * *

Christ is our Priest, Bishop and Minister—not the Soviet Union . . . Because we are not free from sin it does not give us license to sin with abandon. We are all aware of our involvement and of the ocean of darkness which lurks within our hearts. Yet, we hold before us the ocean of Light flowing over all . . .

Elwood Cronk
Philadelphia, Penna.

* * *

. . . What George Fox would say . . . is purely supposition; the important thing is that we have a record of what Christ said and did when confronted with violence.

Frances L. Drake
Plainfield, Indiana

* * *

I anticipate and hope that a number of readers of *The American Friend* will write in to give a different viewpoint from that given in Plain Speech for November 15 . . . Although the logic is doubtful, this might be a proper statement of an individual's opinion; it is, in my case, the prevailing opinion. But when it appears as an editorial contribution in *The American Friend* under the heading, "The Quaker Peace Testimony," the context changes it from a tenable opinion to a misrepresentation.

H. Stanton Bailly
The contribution of Elton Trueblood in his regular Plain Speech column is not an editorial and does not necessarily represent the editorial point of view of the *American Friend*. Members of the group forming the Editorial Contributors express their own opinions when they write. Ed. note.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Indomitable Friend, by William Hughes; Allen & Unwin Ltd.; 235 pages; \$2.50.

The biography of the English Friend Corder Catchpool is aptly named and should encourage many to get this book for themselves.

The phases of his life challenged him with tough, difficult assignments. In the early years of World War I, his ambulance service was marked by leadership, courage, and sensitive devoted compassion to everyone in need. Later, under conscription, his peace testimony led him to prison, although he hated its waste and inactivity. Between the two wars, after community work in Lancaster, he felt called to Germany in 1931. He remained there as a "Quaker Ambassador" until 1936, hereafter continuing his work for reconciliation from England.

He had a remarkable gift for simple friendliness, among soldiers, mill workers, refugees and any manner of people. In Germany he felt he had to try to get close to the Nazis, while being fearless in

his openness to the oppressed. "Although he was regarded as naive and politically immature, under it all there was a kind of wisdom which is not of this world, which cleansed all that he touched." What he said then is still true, "That as the gulfs of political antagonism widen we must strive to keep open bridges for cultural and spiritual traffic between people and people."

Here was a man with an adventurous trust in God. It was the way he lived that taught. His pacifism was a slowly acquired conviction that went to the roots of life. Loving so many people, each one had the feeling of being loved quite specially. He wrote that "the spirit we bring to our service for peace and social welfare is the spirit in which we live our everyday lives and interpret the simplest human relationships." He brought love into the details of daily life and thereby could write that "the mountain of transfiguration is ascended by starting from the lovely vales of simple, homely God-filled everyday."

The record of his life draws upon the heart. In this new year, it can help to make mountain climbers of us all.

Eric G. Curtis

Agatha Harrison, by Irene Harrison; George Allen & Unwin; 157 pages; \$2.50.

The extraordinary personality of Agatha Harrison is hinted at by a rather simple and straightforward account of her life in this "impression" by her sister. Many of her letters are quoted as the story is told of her early work as a welfare worker in her native England; her pioneering years in China where she investigated and was able to improve working conditions, particularly for children; and her years in India where together with C. F. Andrews and Horace Alexander she served as a link, a liaison, a bridge of understanding between Gandhian India and the British Government.

Friends have seemed to produce several behind-the-scenes shapers of destiny. Agatha Harrison, without office or title, certainly left her mark in China, India and toward the last of her life at the United Nations. Clarence Pickett has written, "She was a genius with people." Those who met her or those who are interested in Friends work with governments and inter-governmental agencies would find much of value in this memoir.

Eleanor Zelliot

BEAUTY AND THE SNOW

Beauty comes with snow of winter—
Whiteness in the air;
Sun or haze, or brilliant moonlight,—
Whiteness everywhere.

In the Spring our hearts are thankful
For the flowers that bloom;
Spring and summer, fall and winter,
Have their cure for gloom.

But for purity of whiteness,
Nothing does so well,
As the Lord of Winter Magic.
When He casts His spell.

Furnas Trueblood

FIRST SNOW

The snow falls steadily on old red barns,
And stubbled fields and rugged lanes tonight
Assume a marble smoothness; only now
And then a rabbit mars the deepening white.

The frothy flakes gleam star-like as they swirl;
Like frenzied moths about the city lights
They beat their fragile forms against a fate
That hurls them earthward through the darkling heights.

And from the darkness of my room, I see
A silver landscape, and a happy glow
Lights up tonight the windows of my soul
As I pay tribute to the year's first snow.

R. M. Thomas

WINTER MOON

The moon is haunting me tonight.
She fixes me with icy stare
As hopefully I search her face
And find no recognition there.

Yet, I have seen her other nights
When, almost palpable, she seemed
To seek my friendship as beside
The tranquil lake I sat and dreamed.

But that was summertime; the lake
Is frozen over, dark and still,
And demons ride the strident winds
That lash the rigid tree and hill.

Inconstant moon, it matters not
To me if you withdraw from sight.
As long as I can dream, the stars
Will shine, and warmth pervade the night!

R. M. Thomas

BEYOND WINTER

Dear God, let love return once more
To lands 'neath hatred's ice now buried;
Let reason paint again with living lusters
And vivid, vernal splendors
The headlands of our hopes.
Let our faith in ourselves
As men made sentient with Thee,
Lead us where freedom's flags wait furled
For wisdom's promised world:
Dear God, let Spring be loosed to come again!

Claude Stinneford

The Sunday School Lesson

Prepared by John C. Harvey

March 3, Confessing Christ Today

Matthew 16: 13-27

To speak of "confessing Christ" often seems inadequate as an expression of our relation to Jesus. It seems to moderns to imply that we are not really eager to be identified with Christ, but that under sufficient pressure we would "break down and admit" that we are Christians. Unless we can understand confession of faith in larger terms than that, we should choose another means of expressing our allegiance.

The case for Christianity does stand or fall according to the response that men make to Christ. It is more than a theoretical response. It is more than intellectual assent. It is more than saying the correct thing about Christ, and it was much more than all of these with Simon Peter in his great confession. It means the response of one's whole being to everything that Christ was and is. It means that our hope and loyalty center in him, and that his way of life becomes our way. It would be hollow mockery to say "Thou art the Christ," and then go on our own sweet way trying to ignore his leadership. We would be saying in effect, "You are the one for whom we have been looking, but we won't pay any attention to what you want."

The question as to how nearly Jesus thought of himself as the expected Messiah is not fully answered, and sincere, devoted scholars disagree. The answer seems to be more important to some of his followers than it was to Jesus himself. Many of us are greatly concerned to clothe with appropriate language our belief in Christ. Jesus was far more concerned to do the will of God and to lead men to God. The Evangelists recognized that Jesus did not seek glory for himself, and that on many occasions he discouraged "publicity committees" who could have "built him up" as the Messiah if he had been willing to ride the crest of the waves of popularity.

It became increasingly clear that Jesus was not the Jewish Messiah, and it became increasingly clear that he was God's Messiah. "Thou art the Son of the Living God" has

been the blessed revelation to countless thousands who, like Peter have laid themselves open to such a revelation. It was not weak, vacillating Peter on whom Jesus expected a church to be built. The sure foundation for the Church is Jesus Christ himself, who uses weak men like Peter and John and Paul when they give themselves in complete allegiance to God's Anointed One. On this foundation of faith the Church is continuing to be built, and the Church is made up of those who find their answer in Christ—who are able honestly and fully to respond with their whole beings to the totality of what they see in Christ.

Questions: What other ways are there of confessing Christ, other than the one in today's lesson? What made Peter's great confession so vital that is missing in many church member's lives today?

March 10 Forgiveness Unlimited

Matthew 18:21-35

A calculating Christian does not seem to fit the picture of Christianity as given by its founder. The attitude, "If I forgive him, will I come out ahead of him or behind him?" is foreign to the spirit of Jesus. Just as he condemned the attitude of people who love only when they are loved, so in this lesson Jesus puts life on a higher level than tit for tat bargaining. We cannot arrive at a right answer when we start by asking whether the receiver is worthy of our gift, or whether the wrongdoer deserves our forgiveness. Attempted book-balancing is out of place as a spring for Christian action. How it would please some of us at some times if we could forgive a bothersome person just seven times and then, our duty done, tear into him tooth and nail! But no calculator can measure the borders of forgiveness.

We need to see more clearly the desperate plight of the person who needs to forgive, but seems unable to do so. Many are sick in body, mind and spirit because they cannot forgive. Oh, to be like children in their ability to forgive quickly and recover their wholesomeness! Sometimes it is a nameless fear that keeps people from forgiving. Sometimes it is stubborn self-will. Sometimes it is unwillingness to

accept ourselves and our position in relation to others. But in nearly every case the greatest sufferer is the one who persists in refusing to grant forgiveness.

Dr. Roy L. Smith says, "When Jesus talked about the necessity of forgiving someone who has done us an injury, he was not trying to judge the case. He was not concerned with whether or not we were the innocent victims of some injustice. Nor was he voicing a personal whim. Instead, he was describing an exact and undeviating law that governs in matters of the soul . . . and that to ignore it is to invite inevitable spiritual disaster." Some Bible readers get the impression from Jesus' teachings on forgiveness that God is rather whimsical about it—that He is petulantly holding back his forgiveness until He is persuaded that each man in every case has forgiven all who have wronged him in any way. God is not whimsical about forgiveness any more than He is about the force of gravity. Just as He does not suspend the law of gravity as a favor to certain individuals, so He does not suspend the spiritual law of forgiveness. In order to be able to receive God's forgiveness, we must have a forgiving spirit toward other men. There has to be an able receiver as well as an able giver before forgiveness can be completed.

As we face the demand for unlimited forgiveness, we can think of so many "exceptions." So many "Yes, buts . . ." Yes, we should forgive, but to carry it too far is an open invitation to wicked men to trample you again and again. Yes, we should forgive, but I don't see how anyone could be asked to forgive that kind of injustice! We could go on and on, setting up what seem to our calculating minds to be reasonable exceptions to the principle of unlimited forgiveness. But in the last analysis, a forgiving spirit is the only kind that does work to break up vicious circles, even when it leads to a cross.

Questions: If someone thinks you have wronged him, should you ask his forgiveness, even though you think you have done him no wrong? What are some of the signs in children that they feel the need of asking forgiveness but do not know how to go about it? How can we help them?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

The Calendar of Yearly Meetings for 1957 has just been published by the Friends World Committee. This pamphlet lists the dates and places of every Yearly Meeting in the world and also gives the names and addresses of clerks. Free copies may be secured by writing the Friends World Committee, 20 S. 12th St., Philadelphia 7, Penna., or the Friends World Committee, Wilmington College, Wilmington, Ohio.

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A new edition of the explanatory pamphlet, "The Five Years Meeting of Friends," has just been published and is available on request from the Friends Central Offices, 101 Quaker Hill Drive, Richmond, Indiana.

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Marie Ferguson, former Pastoral Secretary of Evanston Friends Meeting, will become Minister of Education at First Friends Meeting in Richmond, Indiana in March.

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Adaline Trivette, soon to be 100 years old, and Pinkney Robertson were charter members present at the 45th Anniversary Service of the Winston-Salem Friends Meeting in North Carolina. The celebration was held on January 13, with pastor Victor Murchison in charge.

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Three members of the Eighty-fifth Congress list their religious affiliations as "Friends." Paul H. Douglas, Senator from Illinois; William G. Bray, Representative from Indiana; and Edward T. Miller, Representative from Maryland, are reported to be members of Friends Meetings.

* * *

Byron Branson resigned as Secretary of the Homewood Friends Meeting in Baltimore effective at the beginning of the year after over three years of service. He is now working as a physicist at the Robert A. Taft Sanitary Engineering Center in Cincinnati. Marlin Dawson, with the help of an office secretary, will serve as Secretary both of Homewood Meeting and Baltimore Yearly Meeting.

* * *

Roy Joe Stucky, director of agriculture at Wilmington College, will take a motor tour with his family through South America on a six month sabbatical leave, beginning in February. He will inspect agricultural experiment stations, visit U. S. agricultural attaches and see former students of the college. The Stuckeys plan to visit the Quaker colony at Monte Verde, Costa Rica, where Ruth Stuckey's sister, Betty Osborn, is now living.

Africa is featured in the most recent issue of the *Friends World News*, published quarterly by the Friends World Committee. "Africa's Mixed Blessing," by Ranjit and Doris Chetsingh, "Compulsory Education for Africans—When?," by Louis Lock, "African Journey," by Levinus Painter, and "Reflections on South Africa," by Frank Loescher are among the articles. Fred Reeve provided a number of fine photographs for this issue. The *Friends World News* is edited from the Midwestern office of the Friends World Committee at Wilmington College, Wilmington, Ohio.

* * *

The building of the Kinzua Dam on the Allegheny River is being opposed by the Seneca Indians, whose land it would take, and by the Association on American Indian Affairs, the Friends Committee on National Legislation, the Indian Committees of Philadelphia and New York Yearly Meetings and the Indian Rights Association. About 9,000 acres of the Seneca Reservation would be flooded in the building of the dam and the community of the Seneca Nation would be destroyed. The land was guaranteed to the Seneca Nation by the United States in a treaty of 1794.

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The new quarter-million dollar gymnasium on the William Penn College campus is nearing completion and the dedication date will soon be set, according to college officials. From January 14-17, nearly 200 volunteers from the Oskaloosa community and from the Iowa Quaker Men organization gathered to assemble 30 tons of roll-away bleachers in the new gymnasium. They completed in three days and nights what the manufacturers had estimated would take two weeks and saved a cost of \$2500. The cost of the building was raised through contri-

butions of Iowa Yearly Meeting, alumni and Oskaloosa residents.

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Richard P. Newby, minister of the Minneapolis Friends Meeting, has been appointed to the Governor's Committee for Refugee Relief in the state of Minnesota. Plans were completed in January for the Minneapolis Meeting to sponsor a Hungarian refugee through the American Friends Service Committee. The Homewood Meeting in Baltimore has undertaken the sponsorship of several refugee families from Holland. Oskaloosa Friends in Iowa have welcomed a German refugee family, the Adam Zwostas, and have interviewed them with Adolf Baier, a German refugee sponsored by the Meeting five years ago, as interpreter.

* * *

The Annual Conference for Friends in Florida and Georgia will be held this year March 8-10 at St. Petersburg. Ralph Rose of the Friends World Committee will give the Saturday afternoon address. Round table groups will be held Saturday and Sunday mornings and will deal with the general topics of peace, race relations, prison reform in the South, and experiments in community living. B. Tartt Bell of the Greensboro American Friends Service Committee office expects to be present to help with one of the round tables and to speak at the Saturday evening session of the Conference. Friends travelling in Florida at that time are invited to join all Friends in Florida and Georgia for the Conference.

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Agnes Coggeshall of Philadelphia Yearly Meeting will serve as Director for the children's program at the Conference of Friends in the Americas, to be held in Wilmington, Ohio June 26 to July 3, 1957. Other leaders in the grade school department of the Conference program will be Mary Esther McWhirter of the American Friends Service Committee, Pansy Shore of North Carolina, Joyce Heusel of Chicago, Marjorie Larrabee of New York, Mary Hackney and Wanda Hodge of Wilmington, and Mary Elizabeth Brunson, Mary Ann Mills and Mabel Leigh Hunt of Indiana. Chairman of the Planning Committee for the children's portion of the Conference is Harold Smuck of Valley Mills, Indiana.

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Samuel Levering of Ararat, Virginia, was the visiting speaker at the January 19 Workers Conference of Wilmington Yearly Meeting. Members of the Year-

Coming Events

FEBRUARY 10: Race Relations Sunday.

MARCH 8: World Day of Prayer.

MARCH 8-10: Florida and Georgia Friends Conference; St. Petersburg, Fla.

MARCH 25-29, 1957—Annual Board and Committee meetings of Five Years Meeting departments; Richmond, Indiana.

MARCH 29-31, 1957—Semi-annual Executive Council meeting, Five Years Meeting; Richmond, Indiana.

JUNE 26-JULY 3, 1957—Conference of Friends in the Americas; Wilmington, O.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

ly Meeting committees gathered for departmental meetings and then assembled to hear Samuel Levering, who spoke on behalf of the Yearly Meeting Peace and Social Concerns Committee. A Christian Education Laboratory School, to be held in Wilmington March 10, is planned to train vacation church school teachers, Sunday school teachers, and some of the helpers at the children's conference during the 1957 Conference of Friends in the Americas to be held this summer at Wilmington. Chairman of the Yearly Meeting Leadership Education Committee planning the workshop is Harold Tollefson.

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Friends are invited to share in a project at Townsend Center, a Negro recreation center in Richmond, Indiana. The Center is setting aside a few shelves of its small library for devotional books. It is their hope that this may draw attention to that deeper level of thought and feeling which alone can lead to creative and progressive solution of the hostilities and tensions that divide the races. Friends who wish to share in the project are asked to consider carefully whether or not they have an appropriate book or books of a devotional nature which they would like to give for this purpose. If so, they are asked to inscribe the book with their name and address and any message they wish to share and to send it to: Mrs. G. E. Klemperer, R. R. 4, Richmond, Indiana.

* * *

New England Young Friends met at Woolman Hill December 26-28 to plan for future activities. The China Camp will be held again this summer with William and Frances Tabor as directors. Young Friends hope to assist in preparing the China Camp for the summer season, and plans are being made for caravans to Jamaica and to Tennessee, with a workcamp at Friendsville. A carload of New England youth expects to attend the February 14-16 Washington Seminar for Youth sponsored by the Five Years Meeting and the Friends Committee on National Legislation, and another carload will attend the March 14-16 Seminar. Activities during Yearly Meeting for junior and senior high Young Friends were planned. Gerald Smith is planning a conference for those facing the draft. A program of intervisitation has also been planned among the local and quarterly meeting Young Friends groups.

* * *

English Friends are inviting American Quakers to join the North West Holiday Pilgrimage to be held August 24-31, 1957, in the historic North West country of England. Center of the Pilgrimage will be The Manor at Yealand Conyers, Carnforth Lancashire. Each day a coach will

take the visiting group from Yealand to such places as Pendle Hill, Firbank Fell, Swarthmore Hall and Preston Patrick. A crossing of the sands of Morcambe Bay is also planned. Local Friends will give the Quaker history of the various places. A series of lectures on "Quakerism, the Historical Past and the Challenging Present," will be given by Elfrida Vipont Foulds and other Friends. The program will not be over-planned, but will allow time for fellowship and music after dinner. Each day will close with worship. Further information may be obtained from James D. Drummond, The North West 1652 Committee, The Friends School, Lancaster, England.

Friendly Fellowship

SABINA, OHIO (See cover picture)—Last Fall the Monthly Meeting approved the expansion program that meant adding on a wing to the church building. Donations have been coming in for this project and labor is promised for a quick completion of the interior this coming Spring. On December 28 a group of Sabina Friends journeyed to Wilmington College to gather a load of brick donated by the College that will match the present brick structure erected in 1870.

About eleven Friends gathered over 2000 bricks before the chilling snow drove them away in mid-afternoon. A hot luncheon was prepared by the Young Adult Quakers at the parsonage for the workers.

The brick came from the demolished South Hall, which has given place to a modern women's dormitory, Friends Hall, a rising Student Union, and another dormitory, Marble Hall, built a few years ago. A larger men's dormitory is being erected south of the main campus and the brick pile lay adjacent to this skeleton structure. We have the promise of more brick as needed, and appreciate the cooperation of Samuel Marble, president of Wilmington College, whose "do-it-yourself" program included Marble Hall.

This new addition to the Sabina Meeting will provide rest rooms, kitchen facilities, class rooms and a social room for Young Friends and other groups. With the completion of this addition, plans call for renovation of the auditorium itself.

The Young Friends Fellowship sponsored the "Bring a Brick for the Building" project and several were present to carry it out. Those who worked on the B-day included Jerry Moorman, Larry Rittenhouse, Connie Rittenhouse, Judy Bentley—all young Friends; Eugene Cramer, William Zurface, Jack Ferguson, Roy Wipert and Ray Moorman. J. Richard Gaskins, Clerk of the Meeting, took the cover photograph.

Harold N. Tollefson

WICHITA, KANSAS—In September the Women's Society sponsored the first showing of pictures taken by the group who toured the Near East last summer. Nelle Beals used Bible incidents and Scriptural references combined with the scenes of Egypt, Rome and the Holy Land to make it an inspiring service.

The Men's Brotherhood has held regular meetings. Recently one of the Wichita business men who had toured Russia gave an informative and challenging report.

Other events have included a showing of the film, "Martin Luther;" visits from Fred Reeve and Edith Ratcliff of the Friends Africa Mission; a turkey dinner with proceeds going to Quaker Acres; the arrival of Charter and Mabel Xua from Shanghai and Freddy and Rita Soest from Holland, who are sponsored by University Friends Church; a stocking tree at Christmas for children in Ramallah, and a mitten project by the Margaret Binford Circle for Korean children; and a repeat of the Biblical reading, "Samson," by Robert Cope, who gave it first in University Church a number of years ago.

Mabel Woodard

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JONESBORO, INDIANA—The Twin City Ministerial Association invited Elton Trueblood to speak to them and the members of their churches on Sunday evening following Thanksgiving. The speaker brought a challenging message on "Today's Reformation," in which he emphasized the fact that every person is a minister in his chosen vocation, no matter how humble it may be.

An inter-circle Christmas luncheon was held in December, with members placing Christmas offerings in a large shoe representing the "We Need Shoes" project.

Miriam Jay

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ST. PETERSBURG, FLORIDA—Friends from the Tampa Bay area assembled at the St. Petersburg Meeting House on Jan. 6. After meeting for worship and a picnic dinner, a short program was presented, which included Helen Corse Barney of Clearwater talking about her latest novel, "The White Dove," which carries a Quaker heroine into the interesting life of the Seminole Indians. Mary Bogue of Bradenton gave her impressions of the Cape May Conference and Pendle Hill Summer School. Rebecca Nicholson spoke with appreciation of one of the smaller meetings she had visited last summer in Ireland, and Emilie Bennis of Limerick, Ireland, described an informal gathering of Friends at the old Mount-mellick Meeting House.

The committee appointed last spring to investigate the advisability of establishing a Yearly Meeting for Friends in

Florida and Georgia is prepared to recommend that such a step be postponed for the present, and attention given chiefly to the strengthening of local Meetings already established.

Friends have been invited by one of the local Negro ministers to come to his church on the evening of February 17 to conduct as far as possible a Friends Meeting with his congregation. This same pastor spoke at a vesper service at the Meetinghouse last winter, and this coming occasion will give another opportunity to make Friendly contacts with their group.

Caroline N. Jacob

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WEST NEWTON, INDIANA—West Newton Meeting cooperated with Valley Mills Meeting in a program of instruction involving training classes and committee meetings covering a six weeks period, followed by an Every Member Stewardship Canvass, which went over the top. Harold Smuck, pastor of Valley Mills Friends, served as the very capable director.

Two Christmas plays were given this year, "No Room in the Hotel," by adults and "The Madonna's Choice," by children. Welcome guest speakers to our meeting recently included the Rev. Fred W. Michel, superintendent of urban work for the Disciples of Christ; Glenn Reece, General Superintendent of Western Yearly Meeting; and Catherine Cain, recently appointed Youth and Christian Education Director of the Yearly Meeting.

Fairfield Quarterly Meeting was host to White Lick Quarter at their November Meeting. The services were held at Valley Mills, with James Furbay, minister of the Mooresville Meeting, leading devotions, and Errol T. Elliott giving the main address. Each quarterly meeting met in separate session for the transaction of business.

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XENIA, OHIO—On December 13, the United Society of Friends Women met at the home of the president, Ruth A. Shearer. The meeting was of unusual interest because of the privilege of having Delbert Reynolds, at home on furlough from the Friends Mission at Ramallah, Jordan, as our guest speaker. His message was very interesting and informative, as he presented many slides showing the work and buildings of the school and many beautiful scenes of the country.

De Ella Newlin

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ACKWORTH, IOWA—Ackworth Quarterly Meeting was one of four to assemble bleachers for the new gymnasium at Penn College. The task demonstrated a fine spirit of cooperation and fellowship.

Ackworth's annual workshop was held January 18 with Indianola Friends on the

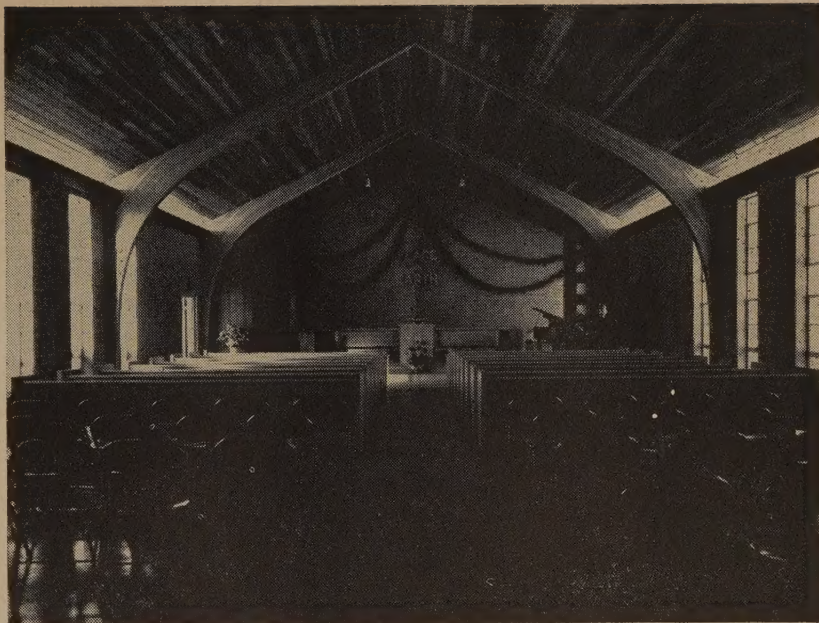


Photo by Edward A. Nusbaum

The interior of the Dayton Friends Meeting House, one of the newest of the Friends Meetings, is shown here in a photograph taken during the Christmas season. The architect's drawing of the Fairport Avenue Friends Meeting House in Dayton was shown in the October 18 issue of this journal; the building was dedicated on September 16. Minister of the Meeting is Billy Lewis.

theme, "Go ye also into the vineyard." Rodie Randleman of Middle River Meeting presided. Dr. and Mrs. C. A. Trueblood of Indianola were guests at Ackworth Family night dinner on January 18 and presented pictures and high points of the family's tour of England and Europe last summer. Pictures of special interest to Friends and of two families where food packages had been sent, as suggested through the American Friends Service Committee, were shown.

Anna Vore

A Day of Recollection

Chicago Monthly Meeting of Friends is celebrating its 90th year in April 1957 and is making recognition of this event on Sunday, April 14, at a day of recollection and rededication.

In March 1864, concerned Indiana Friends led by Charles and Rhoda Coffin and Elizabeth Comstock journeyed to Chicago to minister to the Confederate prisoners who were encamped in very poor quarters on the shores of Lake Michigan. While in the city they also visited the prisons and public institutions. Although some returned to Indiana where they helped institute reforms for the case of the insane, some remained in Chicago to minister to the needs of the Confederate prisoners.

After the Civil War, many of these individuals remained to make Chicago their place of business and home and it was from among this group that a called

meeting of Friends on First Day, Third Month, Sixth, 1864 initiated the first of the regular meetings of Friends in Chicago, a meeting where Friends of all branches of the torn Society met together. Two years later, thirty-three concerned Friends residing in Chicago made a written request to their friends of Whitewater Monthly Meeting, Richmond, Indiana (where many of these Friends were members) of their concern to establish a Friends Meeting for worship in Chicago. Thus, after due consideration, on First Day, Fourth Month, Seventeenth, 1867 an appointed committee from Whitewater Monthly and Quarterly Meetings supervised the opening of Chicago Monthly Meeting.

Reading the history of the Meeting and the Monthly Meeting records re-emphasizes the rich heritage Chicago Monthly Meeting has received from the contributions of those whose lives have been dedicated to Christian Service.

We are hoping that friends of Chicago Monthly Meeting, though distance of miles and years may separate us currently, will be with us in spirit on Sunday, April 14. We are hoping, also, that circumstances may make it possible for many of our distant friends to be with us in person. But, if not, write us a letter. Correspondence should be addressed to Lucille Miller, 1935 West 102nd Street, Chicago 43, Illinois.

Chicago Monthly Meeting
90th Anniversary Comm.
Clara Deadman Guthrie, Chrm.

Jamaica Friend Reports On New Prison Work

About ten years ago an experiment in prison reform was started at the Richmond Farm, about two miles from Highgate, Jamaica. A new men's prison for first offenders was built. No cells were constructed, only dormitories.

No walls were erected around the buildings (but if any one escaped, he was not brought back to that prison.) A system of promotion in which prisoners were promoted and given badges and made orderlies began. Good conduct and faithful labor were rewarded.

The idea of this institution is not punishment, but treatment and rehabilitation. About eight years ago, the Superintendent of the prison invited me to help with the spiritual and social life of the men. I started a choir and a library for the men. Young Friends of Highgate Meeting gave entertainment at different times and assisted with Gospel Meetings on Sunday afternoons.

The prisoners gave a great response, not only thanking Friends for sharing with them, but many asked for Bibles which the Meeting has been supplying. Some of the men have already decided for Christ in prison and others have gone out to begin life anew.

This institution has about 260 inmates in residence for various offenses. All are first offenders. The splendid record has been published that 75 per cent of the men who are discharged from this prison never give the police any trouble again.

Three After Care Officers have been appointed for the Island of Jamaica, two of them Quaker trained. Wendel Nugent, son of the late Stephen Nugent, is attached to Kingston and I have been appointed After Care Officer for Richmond. Along with this I continue pastoral work in the three Friends churches I have been serving.

The After Care Officer interviews the men from time to time while they are in prison and deals with their unfinished business outside. He acquaints himself with their character, ability and trade with a view to finding work for them after they leave the prison. Money, clothing and tools are provided according to real need. There is an After Care Committee of concerned and influential people who help in finding jobs for the men and who take an interest in their general welfare.

Other denominations are also represented on the Committee as well as business men and social workers. I ask the prayers and cooperation of Friends in this good work.

Zephaniah Cunningham

The Quakerage
Highgate
Jamaica, B.W.I.



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Friends and others in many parts of the world will connect the name "JORDANS" with the quiet picturesque 17th Century Quaker Meeting House associated with Thomas Ellwood, Isaac Pennington and William Penn (founder of Pennsylvania), who all rest here in the old burial ground of hallowed memory, in Buckinghamshire, England.

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We require in all \$30,000. Over half this amount has already been raised; but we need your help. The American section of the Friends World Committee has kindly consented to act as the receiving and forwarding agency.

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Whittier—What is your favorite Whittier religious poem, and why, in one paragraph. Correspondence invited.

C. M. Taylor,
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New York 6, N. Y.

Wichita, Kansas, to Bruce Kimball, son of Bernard and Doris Kimball of Poughkeepsie, New York. Gladys is serving as a nurse in Kaimosi Friends Hospital, Kenya; Bruce is Mission mechanic for the Friends Africa Mission.

BIRTHS

CARTER—To Herman and Alice Carter of Russiaville, Indiana, on December 27, 1956, a son, Duane Ray.

PERKINS—To Theodore E. and Eugenia E. Perkins of Greensboro, North Carolina, a son, Samuel Lee, on December 16, 1956.

WILDMAN—To William and Ruth I. Wildman of Richmond, Indiana, a daughter, Margaret Jean, on January 2.

ENGAGEMENT

KIMBALL-KELLUM — Gladys Kellum, daughter of Everett and Ruth Kellum of

MARRIAGES

McCOLLUM-MOCK—Darlene LaVonne Mock, daughter of Delmar and Marguerite Mock, Jonesboro, Indiana, to William McCollum, son of Mr. and Mrs. John McCollum of Marion, Indiana, at Jonesboro Friends Church, on January 6. Delmar Mock, father of the bride, officiating.

NELSON-LLOYD—Nancy Lloyd, daughter of Horace and Freda Lloyd of Marion, Indiana, to Sherman Nelson, son of Mr. and Mrs. Fred Nelson of Gas City, Ind., on December 23, 1956 at the Jonesboro Friends Church, Delmar Mock officiating.

DEATHS

COSTLOW—Ollie B. Costlow, on January 11, at Kokomo, Indiana, aged eighty-five. She was the widow of Morton Costlow and the last survivor of the family of Mr. and Mrs. Charles A. Kellar. She was a lifelong member of the Union Street Friends Church. Surviving are two sons and two daughters, Ansel Costlow at home, Mrs. Charles C. Ingles of Kokomo, Mrs. Helen Wolford of Lebanon, Ohio and Glenn C. Costlow of Louisville, Kentucky. Funeral services were held with Norman Young officiating. Burial was in Crown Point Cemetery.

HENLEY—Lillian R. Henley, on January 2, at her home in Carthage, Indiana, after two years of failing health. She was born near Carthage on March 23, 1878. She was the daughter of Reuben and Rachel Young Henley. She was a member of Carthage Friends Meeting. Survivors are two brothers, Oran and Grant of Carthage; two nieces, Ruth Henley of Richmond and Florence Henley of Kokomo; one nephew, H. Kurtz Henley of Miami, Florida. Funeral services were held with Robert A. Shockney officiating. Burial was in Riverside Cemetery.

HUFF—Gertrude Morton Huff, on Sept. 23, 1956, at Leesburg, Ohio. Born at Fall Creek, Tennessee, on August 24, 1892, she was the daughter of Dr. Mark Jackson Morton and Emma Rucker Morton. On August 28, 1912 she was married to James Guy Huff of Nashville, Tennessee. To this marriage was born two children, James Guy Huff, Jr. who preceded her in death, and Hadley Terrell Huff. She was a member of the First Methodist Church at Shelbyville before moving to Leesburg, after which she joined Leesburg Friends. She had marked capacity for leadership with ease and served as president of the Women's Missionary Society a number of years, the local Altruistic Association and the W.C.T.U. Surviving are her husband, one son, and a grandson. Funeral services were held with Frank P. Milner in charge, assisted by Glenn McKee.

JULIAN—Lillian B. Julian on December 25, 1956, at the Rushville Nursing Home, Rushville, Indiana. She was born in Rush County January 27, 1871, a daughter of Levi and Elizabeth Stinger Addison. Survivors include five daughters, Ivalu Pfeiffer of Elmhurst, Ill., Myrtle Miner of Cincinnati, Stella Humes of Carthage, Dorothy Edwards of Athens, Ala., and Louise Martz of Indianapolis; one son, Lindley Taylor of Noblesville; and one brother, Sam Addison, near Carthage. Lillian Julian was a member of the Carthage Friends Meeting. Funeral services were held with Robert A. Shockney officiating. Interment was in the Walnut Ridge Cemetery.

MALOTT—Maude H. Malott, on December 27, at the Soldiers Home in Lafayette, Indiana, where she had lived for the past five years. She was born on January 22, 1875, in Wabash, Indiana, the daughter of Joseph and Beulah Sheridan Hockett. Her marriage on July 29, 1899 to Frank Malott was ended by his death in 1911. She was a birthright Quaker and a

member of the Wabash Friends Meeting. Survivors include a daughter, Mrs. Vernon Gillispie of Lagro, Ind.; a son, T. S. Malott of Hammond, Ind.; two sisters, Mrs. Jessie Smith of Wabash and Mrs. J. E. Kennedy of Berkeley, Calif.; one brother, Elmer Hockett of Columbus, Ohio; three grandchildren and six great-grandchildren. Services were held with Lewis Savage officiating. Burial was in the Friends Cemetery.

MCCARTER—Jean Ann McCarter, on January 8, at Kokomo, Indiana, shortly after her birth. She was the daughter of Roger and Betty Jean McCarter of the Union Street Friends Church in Kokomo. Graveside services were held at Memorial Park Cemetery with Norman Young officiating.

RUNNION—Francis Runnion, on December 15, 1956, at Van Wert, Ohio, aged seventy-eight. The son of Albert and Jennie Corathers Runnion, he was born August 23, 1878 in Huron County and came with his parents to Van Wert county in 1881. He farmed in Pleasant Township until 1952, when he moved into Van Wert. He was an active member of Antioch Chapel Friends Meeting for sixty-three years, served as superintendent of the Van Wert Quarterly Meeting of Friends and was a member of the Evangelistic Committee of Indiana Yearly Meeting for sixteen years. Surviving are his widow, Ethel, whom he married Oct. 26, 1899; two children, Dorothy Shock of Dayton and Harold Runnion of Van Wert; a sister, Susie Sproul of Geneva, Ind.; and three granddaughters. Funeral services were held at the Antioch Chapel Friends Church with Lloyd Rath, pastor, in charge, Logan Smith, John Compton and Harry M. Kreider assisting. Burial was in Woodland Cemetery.

OPENING FOR MINISTER

Leesburg Friends Meeting (240 members), Wilmington Yearly Meeting, desires the services of full time minister now or by September 1. Nice brick church with parsonage next door. Located in Leesburg, Ohio, population 800. Contact Vincent Fairley, Leesburg, Ohio.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Venper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 7-3531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-8883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone Cedarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone Cedarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship, Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m.; Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas Texas—Meeting for worship each Sunday 10:30 a.m. at Seventh Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Cooley School, 1406 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone Evergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70718.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prelwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone MElrose 9963 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona—Friends Meeting, 129 N Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

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